

MORAL ADVOCATE.

No. 1. Supplementary to Volume 2d No. 12.

REPORT

On the Penitentiary System

In the United States,

Prepared under a resolution of the Society for the prevention of Pauperism, in the City of New York.

Concluded from page, 196.

Solitary confinement is daily gaining advocates. The Stepping Mill for the grinding of corn, by which any number of convicts can be employed, without any departure from all necessary restraints, is brought forward by the society with much zeal.

“A good prison,” says the report, “is a school of moral discipline, where incentives to vicious propensities are removed—where drunkenness & gambling are superceded by abstinence, order and decorum—where, by personal seclusion and judicious classification, the evils resulting from contamination, are prevented—where the refractory are subdued by punishment, and the idle compelled to labor until industry shall become a habit. These are the leading features of a salutary system of goal management: and it seems wisely ordered, that this discipline should form, at once the medium of reformation and the instrument of punishment. That a well regulated system of prison discipline,” continues this document, “represses crime, is proved by the best possible evidence.” It further states, “that in a great number of instances, offenders, even the most hardened, who have for a reasonable time been subjected to a well regulated system of discipline, do abstain from the further violation of the law, and have in a variety of cases been known to abandon their criminal efforts to be illus-

from fifteen to fifty per cent: those to prisons under good management will vary from one to seven per cent.

These important facts afford evidence that should induce the American people to persevere in every rational effort, to improve the management of our Penitentiaries. It shews that while capital punishments are

without avail in England, that exertions to repress crime in the same country, by the judicious management of criminals, meets with signal success.

We are fully aware, that great consideration is attached to the Penitentiary System in the United States, by the enlightened men in Europe, who are now combining their exertions to produce a radical reform in Penal Jurisprudence. Nor are improvements in the execution of penal laws confined to England. The Report of the Prison Society of Paris, shows that much is doing in France, to combine punishment with reformation. In Ireland, the labors of the Dublin Association, for the improvement of prisons are working salutary changes. In Switzerland some useful reforms are taking place. In Russia, an association for the same purpose has been created: the location is at St. Petersburg, under the sanction of the emperor Alexander, who is giving force and authority to its proceedings, throughout his wide dominions. In Sweden, and Norway, information of the condition of all the jails is collecting under the patronage of the two governments, that the hand of correction may be successfully applied in the treatment of criminals after their sentence of imprisonment in the public prisons. Let them not feel their prospects darkened—let not their efforts be weakened, by the partial pursuit.”

It then proceeds to illustrate this position, by showing that remains on record—not a defect has while in prisons not under good discipline, the re-committals will vary years, to convince us that it cannot be

rendered all that it was ever expected to be. And the committee do feel themselves bound to lay down the following broad positions:

1st. That the penitentiary system, as it now exists, in the United States, with all its defects, is preferable to the former systems of punishment in this country.

2d. That it is capable of being so improved, as to become the most judicious and effective system of punishment ever known in ancient or modern times.

3d. That where it has been properly administered, as it formerly was in Pennsylvania and New York, it has succeeded and answered the expectations of its early friends.

4th. That solitary confinement, by night and by day, combined with other regulations suggested in this report, will remedy all existing evils.

5th. That it is the duty of the different states in the Union to proceed, without delay, to its improvement and perfection.

Lastly. That corporal punishments and the infliction of death, would not prove congenial to the moral sentiments and feeling of the American people: and that the transportation of convicts, is visionary, impracticable, and would not prevent crimes & offences, even if it were adopted in our penal statutes. The committee hope and trust, that enlightened, humane and public spirited individuals, of the different states in the Union, will feel the responsibility that rests upon this country in relation to the system of which we have so fully spoken.

This is no common age in the annals of mankind. More is now doing to ameliorate the condition and to promote the happiness of the human race, than any period of society has accomplished. The errors and vices of preceding centuries are in the way of correction. There is a unity of thought, design, and action, among the most powerful empires of the earth, that

stands a moral phenomenon in the history of governments. At length the spirit of Howard begins to walk abroad over the face of Europe; at length his voice is heard from the dark abodes of the wretched and forsaken of our species—from the peaceful vallies of Switzerland, to the Kremlin of Moscow. Penal jurisprudence gathers around it the regards of the jurists and the lawgiver, and commands the illustrations of genius and reflection. Its importance to the welfare and safety of nations is duly considered, and one improvement is rapidly succeeding another. What do we then owe to ourselves—what do we owe to the world as a nation? Are we to permit caprice and prejudice to govern us, on a subject interesting to ourselves and interesting to mankind, or are we to remember that a great experiment in civil policy, blended with the dearest interests of humanity should not be abandoned, until tested by fidelity and candor? If a mild criminal code, can be fairly tried anywhere, it can be tried in this country. Our institutions were established on the will of the people. They were the offspring of enlightened views and independent feelings. Education is more generally diffused here, than elsewhere on the civilized globe. The civil relations of life are less complex—there is less of poverty and less of oppression. The cry of bread and the approach of general want, are never known: popular sentiment is disposed to mildness, and to the adoption of virtuous restraints. If the penitentiary system should be abandoned, in such a country, what would the legislators of Europe hereafter say? What would those who must hereafter raise their voices in our own halls of legislation, say? A system founded on benevolent principles, was tried for thirty years under circumstances the most propitious: it terminated in failure and disappointment. Why should we again traverse the same ground of experiment to meet with the same ca-

lamitous results! The causes of its failure would not descend to an impartial posterity, with the story of its unfortunate termination. A lasting and unqualified condemnation would settle over its untimely grave. Devoutly do we trust that this train of prospective reflections will never exist in sober reality. Is an attempt to impose the criminal laws of nations worthy of a free people? Is an attempt to wipe from the penal codes of empires the shades of barbarism & cruelty by example, worthy of a christian land? Are the interests of humanity and the elevation of our species, objects worthy of constant solicitude, among a people who have laid the deep foundations of the most rational and perfect constitution of government that the long career of six hundred centuries has produced? When popular states, in the vigor of virtue and enterprise, forget the glorious march of the human mind that has struck them into existence—when they forget their character in the scale of principalities and kingdoms, and the hopes of the bond and the free that are embosomed in their fortunes—when such states turn back and pursue the steps that lead to the dark policy of despotic governments, the prospects of progressive improvement among mankind are indeed forlorn & discouraging. There are principles and feelings in the American nation that will produce results more grateful and beneficent.

To laws well adapted to their end, and to the certain and undeviating execution of these laws, we look for the direct prevention of crimes and the reform of offenders. These are the premises which we lay down and attempt to sustain. But we must go further: we must endeavor to narrow down the necessary application of these laws, by the diffusion of elementary education, especially among the poorer classes of children. Deterring men from committing crimes by the fear of punishment, is one thing: cre-

ating in the mind a deep abhorrence to what is morally wrong, is another. The generous and liberal endowment of our free school establishments more especially in our large towns and cities, is directly connected with a sacred observance of the laws. This will lessen the number of those unfortunate beings who become the subjects of severity; & the more rare we render offences, the more force we give the influence of example and the more restraint we impart to a criminal tribunal. When many suffer, shame is divided, and felons mutually countenance each other. When one suffers, he stands in the solitude of disgrace and reproach, and distinction carries poignancy and retribution.

In submitting this report to the American people, the Committee feel sensible that they have but commenced a work whose completion will require many subsequent exertions. The community is prepared for a great change, in the administration of our Penal laws; and if we have been successful in directing the views of the public to proper objects of consideration; if our ideas of existing defects in the Penitentiary System, and of the most appropriate remedies to be applied for their eradication, are calculated to awaken candid and anxious inquiry, we feel that manifold benefits may follow our labors.

The committee also feel sensible, that no time should be lost in collecting those facts, arranging those tables and preparing those data, that will enable us to institute comparisons and to draw more perfect deductions. The history of our Penitentiaries is crude and defective. Their management has not been sufficiently uniform to afford a well tested series of facts and to permit general demonstration. The increase of population; the changes in the internal condition of the country; the want of employment in the most populous places; the great facilities for the forgery and circulation of spurious notes, created by the

Lapid and impolitic increase of banking institutions, disqualify us from establishing those tests of the efficacy or inefficacy of laws, that can be found in older countries, where there is stability in all the interior relations of the State. Yet some land-marks may be erected.

In case solitary confinement should be resorted to in the United States, to that extent which would meet the views of the Committee, an important change in the Criminal Codes of the different states would become requisite. The term of imprisonment would be necessarily much shorter than it is at present, and be graduated to the moral complexion of different offences, from the highest to the lowest crime. The first question is, how shall we render punishments effectual? The next is to what extent shall they be applied? When the entire seclusion of convicts is fully tried, the term of confinement, as we have previously remarked, can be settled. —

EXTRACT ON WAR.

(Translated for the *Moral Advocate*.)

Concluded from page 176.

Then ready to command new effusions of blood, ready to augment the burden of taxes, ready to aggravate the hard fate of his people and to crush them as it were with his triumphant hand, what sorrowful reflections present themselves to him! what gloomy thoughts assail him! He would immediately recall the crowd which surrounded him: Return, he would willingly cry, return and say something to divert me immediately: you are gone from me and I find myself as in a frightful desert. In this solitude I no longer witness the traces of my first sentiments; the light which dazzled me is extinguished: my joy has flown and my glory vanished. Such is nearly the current of thought which the monarch would begin to indulge when thus restored to himself. Presently night advances, darkness and silence

cover the earth; peace seems to reign every where, but in his own heart; the plaintive cries of the innocent, the tears of dessolated families, the divers evils of which he is the cause, occur to his remembrance and trouble his imagination; every thing disquiets him, every thing keeps his soul in suspense: a dream, the noise of the winds, the clappings of thunder, sometimes suffice to agitate him, and to make him feel his bitterness. Who am I? he cries in spite of himself, who am I, that cause so many ravages, and cause to flow so many tears? Born to be the benefactor of mankind; I have become their scourge. Is this the use which I ought to make of the treasures at my disposal and of the power which is put in my hands? Either the universe exists without order, end or motive, or I have an account to render: this account, what will it be? It is in vain then, that to flatter his pride, or to hide himself from his own eyes, the disquieted monarch refers to the supreme Being his success and his triumphs, an invisible hand repulses him and seems to reject his acknowledgments. In short, troubled by these ideas, he endeavours to lose in sleep such wearisome moments; impatient till the return of day, the splendor of his court, and the crowd of his attendants come to dissipate his anguish, and bring back his illusions.

Ah! how different is the life of a beneficent king! He passes from these nights of storms and tempests, to pure and serene days, in which the calm of nature animates in all beings the charm of existence and the sentiment of happiness. A beneficent king finds in the disposition of his soul a continual source of pleasing sensations, in the occupations of his mind constant objects of interest.

Nothing in nature, nothing in the order of society, is indifferent to him, since all refers in some way to the good of mankind, and to the degree of felicity of which they are susceptible.

Attaching himself to them by love

and attention, he has not that lofty pride which commonly results from the immense distance between princes and their subjects; and which render the former as it were alone on the earth; but he feels that more lively and sublime sentiment, which is produced by a knowledge of his duty towards them, in whatever relates to their happiness. In short, by learning early to deny himself, & to live for the good of others, the beneficent king prolongs his pleasure and—age, habit, and weariness which extinguish all the passions of men seem to respect his.

He who applies all his power to the purposes of his ambition, soon meets with resistance from the course of events, from divers interests and limited means; he follows a pilot which conducts his vessel upon rocks; and hears continually the crash of timbers breaking or separating from each other. The prince who essentially occupies himself with the prosperity of his kingdom, and the public felicity, has also without doubt his difficulties; but these obstacles neither sour nor irritate him. There is in an honest aim a repose of conscience and a kind of harmony between sentiment and duty; which in the midsts of conflicts, preserve in the heart of a monarch, calmness and tranquility. Far then, from flying from his own thoughts, and thus abridging the moments of his life, he delights in reflection and meditation, and in all those acts of the soul in which man becomes acquainted with himself. The shades of night by bringing to him consoling reflections, seem to animate his solitude: the movements of agitated nature far from ever troubling his imagination, revive in him, ideas which are in sweet unison with all his sentiments; that love of men which he feels, that public beneficence with which he is animated, that order which he delights to preserve, lead him to the exercise of deep reflection; and in employing his means and his forces,

for the happiness of his subjects he raises himself to the acceptance of that infinite Being, who seems to have formed the world as an act of love and of power.

In this pure current of sentiment and action which harmonize together the beneficent king sees his days pass away; and when admonished by the succession of years, of the approach of that period when his powers must fail, he meets with tranquility the inevitable decline, and when he has no longer time to agitate or to project, he casts a look upon his reign and satisfied with the wise employment which he has made of it, he abandons himself to those hopes, which virtuous and sensible souls can alone lay hold of.

How different is the end of that monarch, who has been devoted only to ambition and the love of war—How often this final period appears to him terrible, and how little comfort he can then derive from his most brilliant achievements! When overtaken by age and sickness the dangers of death surround him, and when he would wish to be relieved from the gloomy reflections which obtrude themselves—does he then wish to be entertained with a recital of his battles and victories? Does he call upon his courtiers to remind him of the streams of the blood of his enemies which he has caused to flow? Does he call for his trophies in order that they may remind him of the tears with which they have been watered? No: all these ideas are terrible, and all of them obtrude and perplex him.

'I have been too fond of war!'

These were the last words of one of the most powerful kings, these were the words which he addressed to his infant son. Late repentance! and which doubtless could not suffice to restore calmness to his soul! Ah! how much happier he had been, if after a reign like those of Titus and Antoninus, he could have said to the young prince: I have tried every plea-

sure I have known all kinds of glory; believe on these subjects a dying monarch; I have derived no real satisfaction, excepting from the good which I have done: follow my footsteps; love your people with the tender affection which I have felt for them: Far from overthrowing the establishments which I have formed for the prosperity of the states, far from abolishing the laws which I have made for the encouragement of the people and the relief of the unfortunate, endeavour to render all these still more perfect, and let our names receive the blessings of posterity together. But in the early period of your reign, when you shall be addressed with tumultuous declarations, do not suppose that you have already attained the love of your subjects, or that it will be so easy a matter to merit this sentiment; consider these first clamours only as the cries of hope. The people have many wants; they know so little the extent of good, which the best of kings is capable of doing for them, that he of whom they yet know neither the qualities nor the virtues; by leaving them to their own wishes & hopes always excites & satisfies their imagination. May this idea augment your compassion for those, who in so great a number, believe in their forlorn condition and in their affecting simplicity, that kings can remedy all their evils; and let this same idea preserve you from premature self complacency. The only true reputation is that which follows us: the only real glory is that which attaches itself to our memory—My task is now finished, and you are about to commence yours. Yes in a very little while, all those that surround me will be your attendants: very soon you shall hear the martial music and the glitter of the throne will be spread before your eyes. Suffer not yourself to be dazzled, with the brilliant seductions of supreme rank, and are above all, with the false ideas of the greatness of kings with which they will endeavour to inspire you. They will otherwise ren-

der you jealous of the power of other nations before you have had time to know your own, they will urge you to strike at the felicity of others before you have had time to reflect on the good which you may do to your own subjects; they will speak to you of troubling the peace of the world, before you have established order within your own kingdom; and endeavor to engage you in extending your possessions, before you know the cares, and the extensive knowledge, necessary to govern wisely the least of your provinces. Ah! beware of so many projects with which they endeavour to feed the ambition and vanity of princes, or to give birth in them to these passions: beware of so many projects with which they would make them forget their limited faculties, the shortness of their life and all that they have in common with other men. Stay near me my son, in order to learn that the sovereign of the most powerful empire, disappears from the earth, with less noise than a leaf which falls, or a light which goes out.

For the Moral Advocate.

WAR has never existed in the Christian Church.

(Concluded from page 180.)

Those predictions of the prophets which related to the Messiah, promise an extension of peace, under his government; and this promise has been verified as far as he has been permitted by the children of men to govern spiritually. In the clearness of divine vision, Isaiah prophesied that "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. And the government shall be upon his shoulders. There is a perfect coincidence between this, and the parable of the Vine. It is indeed selfevident, that so far as the government is "upon his shoulders;" or that through the whole of his spiritual government, there cannot exist the spirit of war. Therefore all that pertains to war, must have its origin under some other government; and there

being but two, this must be of anti-christ. The saviour declared, "the prince of this world cometh, and hath nothing in me." The *government upon his shoulders*; and the derivation of spiritual life from him, *as branches from the vine*, are of synonymous import; and prove that unity and harmony must ever pervade the Christian Church; and that in this spirit, it is as impossible for man to injure his fellow man, as for His divine and holy nature to participate in such injury. Hence it is evident that those who act upon other principles, and are actuated by other feelings are not under his government, and consequently not members of his Church.

Much has been said respecting a Millennium state, when war shall cease from amongst men: but they have fallen into a deplorable error, by placing its commencement in *futurity*. The prophets who adverted to it, supposed its introduction with the gospel era, and if we understand it, as expressive of a change of feeling from *war to love*, it certainly had its origin in that period. The declaration that "swords shall be beat into ploughshares, and spears into pruning hooks;" has not a literal, but a spiritual import; since it is added, "nation shall not lift up sword against nation, neither shall they learn war any more." It will not be denied by those who are advocates for war, while claiming the christian name; that this prophecy was verified in the primitive church: which existing under pagan governments could never as a nation dictate its own civil policy; but enough transpired to convince us, that it neither would have lifted up the sword against any nation, nor learnt war any more. Those professors place their defence of war, upon Jewish grounds, reasoning upon the same principles, that "if we let him thus alone, the Romans" or some of the powers of the world, "will come and take away both our place and nation." The same argument is now urged in defence of the war system, evidently in the same spirit: and although we have not the same "chief priests and pharisees," to embitter and inflame the obsequious multitude: nor the Saviour of the world incarnate, to crucify; yet it is a solemn truth, that there is a powerful disposition to crucify that spirit for which he was

crucified, and in which He suffered, "the just for the unjust, that he might bring us unto God." "The lion, and the lamb, shall lie down together;" such in prophetic vision the prophet foresaw would be the character of the Church: and surely this has ever been exemplified in the lives of its members. Renovate the spirit of the lion; inspire him with the passive spirit of the lamb; and his weapons which fill man and beast with terror, will become harmless; and all, without fearing him might lie down by his side. This is a most striking emblem of the subjection of the spirit of war in the breast of man, to the spirit of heavenly love and peace. If the gospel dispensation derives any authority from the prophesies, it is in this peculiar characteristic of the Messiah, and of his kingdom; that the spirit of the *lamb* should be pre-eminently its distinguishing evidence; and the spirit of *love*, its glory. In order to build up outward churches, decorating them with the splendor of the world, by assuming the christian name; the submissive and lamb-like spirit of Christ is adduced as evidence of the fulfilment of the prophesies; but however astonishingly inconsistent that spirit which excites so much admiration, is *discarded*. "He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Oh, What a pattern, for the exaltation of the glory of his Father, and of pure love towards a fallen world! Here is an interesting and important question, bringing us directly to the consideration of that feeling which induced him thus to suffer, and to his spiritual appearance in our minds, always in the same feeling. Is it not with us spiritually as then with the Jews outwardly? "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." This is descriptive of the view taken by the multitude of high professors, of that non-resisting spirit which refuses to render *evil for evil*; that spirit which predominates in the soul when "created anew in Christ Jesus unto good works." Says the prophet: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people;

to it shall the Gentiles seek and his rest shall be glorious." The litteral acceptation of this is probably correct, as respects his outward appearance; but it cannot be truly said that his rest is glorious, any farther than our lives are crowned with the peaceful spirit of his glorious kingdom. Herein is witnessed the millenium state; herein is true churchmembership, nor has it ever been, nor will it ever be possible to find them in any other spirit. I will close this article with the historical account of Archbishop Boniface, even in the eighth century. When attacked by a troop of angry pagans, he said to those around him, "Children, *forbear to fight*, the scripture forbids us to render evil for evil; the day which I have long wished for is come; hope in God, and he will save your souls." Being himself prepared, thus did he prepare his companions in tribulation, for martyrdom; which himself in his seventy fifth year, and fifty two others, then suffered. This was according to the declaration of an apostle; that "as many as will live godly in Christ Jesus shall suffer persecution."

When we take a view of human conduct, considering it as evincing the governing principle, it is an awful consideration that those who act in the spirit of revenge and retaliation, thereby exclude themselves from the pardoning mercy of God. If such repeat the Lord's prayer; they solicit their own condemnation. "Forgive us our trespasses, as we forgive those who trespass against us. I am convinced that it would have been better for them, though nominal members of the christian church, never to have heard of the way of salvation through Jesus Christ. He declared with perspicuity and emphasis, "For if ye forgive men their trespasses, your heavenly Father will also forgive you. *But if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses.*" Hence we learn that the forgiveness of our own transgression, is predicated upon our exercising forgiveness towards others. If indeed I had not adduced any proof that war never existed in the Christian Church, this is sufficient to prove that its members forgive their enemies; and that those

who do not forgive their enemies, are not members of the Church. Those assertions of the Lord himself, are clear and positive; there is no ambiguity, even a child may understand them, and if rightly considered, they may be more effectual than the voluminous theology of the world, in convincing us that as the only terms of acceptance with the great searcher of hearts, we must forgive those who trespass against us. Away then, with all carnal warfare, with all secret hatred and antipathy, except against the sinful propensities of human nature. But why is it, that this is so little noticed, so little regarded? The answer is ready, it is because the theologians of the world, those who are styled *divines* pass over it with silence, or what is more abominable, dissuade from an observance of it, climbing up "some other way." Peter made this enquiry, "Lord how oft shall my brother sin against me, and I forgive him? Jesus saith unto him, I say not unto thee until seven times, but until seventy times seven." This doctrine was then illustrated by an instructive parable, Mat. 18. I am fully sensible (experimentally) that the vindictive disposition of the human heart, can only be conquered by the power of heavenly love; even by the operation of the eternal Spirit, crucifying the old man with its affections and lusts, and creating anew after his own glorious image. The accomplishment of this, brings directly into that happy state, in which the lion and the lamb, lie down together. Said the apostle, "Therefore, if any man be in Christ, he is a new creature, old things are passed away; behold, all things are become new." And it may be added, such are the only members of the Christian Church. I firmly believe, that there is not a man or woman on the earth, who has witnessed this renovation of spirit, which initiates into the militant Church of Christ, that feels a liberty for any concern in promoting carnal warfare. I am sensible that these are close lines, but am constrained to declare it, believing that if old things are passed away, that spirit in which war originates, has left its residence in the soul; and if all are become new, and in Christ, his own blessed Spirit has the dominion. No part of the fruit produced by it, has

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any affinity to the spirit of war, but in every particular, it is of an opposite nature: for which, we have the authority of the apostle Paul, "The fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance." These are the peculiar traits of the christian character. In vain do we look for the life, where these are wanting, in vain do we consider ourselves as members of the Church of Christ, whilst destitute of those graces and virtues which emanate from the Spirit of its blessed Founder.

I am now drawing to a close; not because my own patience, or the subject is exhausted: it may possibly be resumed. I humbly hope that this endeavor to prove that War has never existed in the Christian Church, by proving that those who have possessed the spirit of war, have never been its members, may lead to solemn enquiry; to conviction of the judgment; to pure submission to the dictates of Truth; and to an establishment, through the Spirit of Wisdom, upon the immovable Rock of ages, even upon Him who "foldeth the lambs in his arms, and carrieth them in his bosom;" who "feedeth them in green pastures, & causeth them to lie down beside the still waters." Thus the heavenly kingdom, small like the "mustard seed," progressively rises into dominion. "Behold (said Christ) the kingdom of heaven is within you." However humble the sphere in life in which we move, however low in the estimation of this wicked world; not all its honors or affluence, can equal in real dignity this exalted station, which can only be estimated by its enjoyment. The dispensation of the gospel is a mystery, not unfolded to the carnal, but to the spiritual mind. Witness the views of the apostle, when defining the only way of attainment, and the title to the heavenly inheritance. For as many as are led by the spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father.

our spirit, that we are the children of God. And if children, then heirs, heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." O! what a fullness in those blessed mansions! How the heart springs with joy in the anticipation of it! "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

JUSTIN.

The Report (of the Committee of New York, for the prevention of pauperism) on the Penitentiary System, having been *continued* so long, perhaps may not attract particular attention. Should this have been the case with any of our readers, they are requested attentively to peruse that portion of the Report, which is inserted in the 12 no. and in its Supplements. The members of our state legislature who have been disposed to give up the Penitentiary system, and return to *whipping and hanging*, are particularly requested to read it. And further, they are requested—they are earnestly entreated, not to urge a resort to sanguinary punishments, till *solitary confinement* shall have been fairly tried. Many of those who advocated that measure I am personally acquainted with, and I know them to be men of talents, and what is much more respectable, they are men of liberal and well informed minds. I have no doubt that they think the course they have pursued is calculated to produce the general good. And I am sure they are not insensible to the calls of humanity. One of them, in a late conversation with me, acknowledged that no man would more regret to give up the Penitentiary System than he would. I take it for granted that they all hold the same sentiment. And if this is the case, surely they will not urge us to

abandon the system until it is fairly tried. We all know that seclusion from society, or in other words, solitary confinement, is the very first principle of the system; and we have good grounds to believe that a recurrence to this principle, will remove the strongest objections which have been made to the present mode of punishments.

I do not wish to put down the objections to this system by the power of votes: but by the force of conviction. If this should fail—if the advocates for sanguinary punishments are not convinced—we ask them—we entreat them to give us a little more time, and an opportunity to make the experiment a fair one. The system is considerably digested; extensive buildings have been erected; the errors which have been committed are distinctly seen and are easily corrected—the ad-

ditional expense in buildings &c. would be a trifle—it is demanded by the voice of humanity, and I trust that those who have lost their confidence in this system of punishments, will not in any degree forfeit their claims to that dignified character which I am now very willing to allow them.

I feel an aversion, in a work like the present, to say any thing on pecuniary matters, and perhaps it will not be necessary to say much in that way. I will therefore only remark, that Printing requires large expenditures.

The third volume will be printed on finer paper than the present. Supplements will still be added occasionally. And it is hoped that correspondents will liberally contribute their aid, in elucidating the several subjects embraced in the work.

For the Moral Advocate.

The Field of the Dead.

The trumpet's voice is hushed, the conflict o'er,
The crest has fallen that the mighty bore;
The victor's plume waves dreadful o'er the plain,
The slave is fettered, and his lord is slain.
The shout of conquest, and the neighing steed,
Insult the dying and extol the deed;
The cries of woe, the frenzies of despair,
Are loud in death—and death is busy there:
No plaint of mercy meets the list'ning ear,
No hand extends to wipe the sufferers' tear,
No feeling wakes to teach the wretch to die,
And nature sickens at the mournful cry.

Ye shades of night, Oh haste your ling'ring way!
To hide the havock from the blush of day,
In pity's name, in sacred sorrow spread
The funeral pall of darkness o'er the dead.

The captive clasps his chain, and thinks the while,
On that dear spot, where pleasure once did smile—

Thinks of his home—his wife—his infant train

Who ne'er shall bless his fond embrance again;
Then, from his eye the tear asks leave to part,
And hope expires, and sorrow chills his heart.

In vain, shall mercy for his rights appeal,
His fate is fix'd, oppression sets the seal.

Oh fiend detested! shall thy crimson'd shield
Still bear the emblems of the embattled field?

Shall truth and peace lie prostrate at thy nod,
And tyrants reign where Freedom's footsteps trod?
Shall slaughter build thy shrine, and blood atone
The world's dark deeds to sanctify thy own?
Shall man submit without an arm to save,
And yield to man the rights that nature gave?—
If fate deny his will to attest the claim
O! why was freedom charter'd to his name?

Hark! where you watch fires light the distant vale,
Some voice ascends upon the rising gale;
Some form attendant, meets my earnest sight,
With visage pensive and in vesture bright;
At near approach I kindle to descry
The steadfast tear involve her absent eye;
Keen pangs of feeling pierce her trembling frame,
Her looks are love, and PITY is her name—

“Mortal;” she wishful spoke, “awake, arise;
‘Tis man that calls, ‘tis bleeding nature cries:
‘Mourn not inactive o'er a brother's woe,
‘For passive virtue fails to ward the blow.
‘I came from heaven, a witness, to declare
‘That fallen man is still remembered there,
‘That angels weep, that grace descends to save
‘From each hard pang that sin and sorrow gave.
‘I thus deputed, sought those fields forlorn,
‘E'er war had wak'd the conflicts of the morn;
‘E'er foe to foe had met, I urged my claim,
‘I pray'd, I plead, appealed in mercy's name—
‘Press'd to each heart, some test to nature dear,
‘The widow's wail, the maiden's vestal tear,
‘The orphan's cry for bread, the matron's prayer,
‘The lover's hope extinguished in despair.—
‘All was in vain, for Death his flag unfurl'd,
‘And leagued with strife, Ambition rules the world.
‘Mortal weep not; though deeds of guilt conspire,
‘To point each woe, and feast each dark desire;
‘Truth yet shall triumph, man shall find a friend,
‘Sin shall be slain, and sorrow have an end.
‘HE, at whose word, the waves of passion cease,
‘Has pledged to earth the heavenly palm of peace;
‘Nations shall hear, and distant realms embrace
‘The full effusions of redeeming Grace;
‘The will shall yield, and pride forget his claim,
‘And offer insence to the sacred Name.
‘Then crime and carnage will no more prevail,
‘Nor guilt abound, nor infamy assail;
‘But truth and mercy shall each pledge endear,
‘And feeling flow from every heart sincere.”

Thus said, the Seraph wing'd her distant flight
Through the dark vista of surrounding night;
Sought the sad scene from whence her sorrows flow,
To mourn the dead and soothe the sufferers' woe.

Smithfield, Ohio.

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